

Fifty and Two
DIRECTIONS,

4175 cc 3
Written by

That Famous, and Eminently
Faithful Servant

OF

JESUS CHRIST,

Mr. **JOHN WELCH,**

To his Paroch at *Irongray*:

EDINBURGH,

Printed by the Heirs and Successors of *Andrew Anderson*, Printer to
the Queens Most Excellent Majesty, *1702.*



MR. JOHN WELCH
of his parish at Weymouth.

EDWARD R. H.

Printed by the University of London Press, Ltd., 10, Bedford Square, London, W.C.1.



Dearly Beloved Friends,

Grace, Mercy and Peace be Multiplied upon you from Our
LORD JESUS CHRIST, The
Great Shepherd of the Sheep,

AS the Great Consideration of the Account that I have to make for every one of you, at the Bar of the LORD JESUS CHRIST, in the Great Day of Judgement, hath made me while I was among you to be free with your Souls; and to declare to you the whole Counsel of GOD; according to the measure of Light and Grace, that he hath given me, and to Catechise and Visit you from House to House, and to take you particularly Ingadged to be the LORD's; and to point out to every one of you, your Hazard and Danger, and to encourage you.

I say, the Terrour of the LORD did perswade me to do this, lest I should be found guilty of the Blood of any of your Souls; So did the Love that I carried to you, and the Affection and Love that ye did bear to me, constrained me, to do all that I did; and I am so far from Rewing or Repenting any Pains I was at in this Work, that I rather find ground to Bewail and Lament my Short-comings, and to Confess before the LORD, I have not been half so Serious and Instant with you, for your Turning to GOD, that ye might Live, as I ought and might have done, and that I have not so con-

sidered the Weight of my Charge, nor the Worth of your Immortal
 Souls, as I ought to have done, and yet (I may say) and pose
 you with this Question, *What could the LORD have done unto you more
 than He hath done ?* If Scripture or Reason could have perswaded
 you to forsake your Evil Ways? Or if the Threatnings on the one
 hand, or Allurements on the other hand might have prevailed with
 you ; there had not many of you been in the Case that this Day ye
 are in ; for not only did we our self deal with you, as Seriously
 and affectionately as we could ; but we dealt with others of his Ser-
 vants to use their Moyer with you, and in CHRIST's stead to be-
 seech you to be Reconciled unto him : But Oh ! and Alace, we
 may say, we have Laboured in vain, as to many of you ; and it is
 but very few of you, that is prevailed with you to accept of the
 Prince of Renown, the Pearl of Price, and to close with Him in His
 own Terms ; ye have sometimes some of you given us seeming
 Grounds of likelihood, that ye were in a fair way to a Closing with
 GOD ; and that ye would no more be the Men and Women that
 ye were ; yea, I doubt not, but many of you have had these Re-
 solutions at other times, that ye are in the Bond of Iniquity, and
 the Gall of Bitterness : And for others of you, your Dullness and
 Stupidity was so great, and your Perverseness in your Resisting the
 Holy Ghost ; and the Offers of the Everlasting Gospel, that ye
 would never be brought to give CHRIST a Hearing, but Drunkards
 and Swearers, and Neglecters of Prayer, you were before we came
 among you ; and so ye are yet without the least Amendment, yea
 some of you are more the children of the Devil this Day, nor ye
 were that Day I first Preached to you ; And now let me ask you
 one Important Question : *Is CHRIST in you, or not ? Is that Bargain
 and Match betwixt CHRIST and your Soul yielded unto, or not ?*
 And you that seemed sometimes to close that Bargain, and in Evi-
 dence and Token of the Close, took the Seals of the Covenant at
 Communions, does this Bargain hold. Alas ! I trow it is the Report
 we may give back to our Master, of many of you, Hos. 6. 4. *Your
 goodness is as the Morning cloud and early dew ;* And we may Lament over
 you in the Words of *Isaiab 53. Chap. v. 1. Who hath believed our Report,
 and to whom is the Arm of the LORD revealed.* May not the LORD expo-
 stulat with you, as he did with the Children of *Israel* by the Prophet

Jeremiah

*Jeremiah 2. Chap. and v. 31. Have I been a barren Wilderness to Israel, or a Land of darkness, and as he expostulats with them, Hos. 6. On-
 ly changing Ephraim to Irongray, what should I do unto thee? for your
 goodness is like the morning cloud, and the early dew, it soon goeth away;
 therefore have I bewed you by my Ministers, and slain you with the words of
 my mouth, but you like men have transgressed my Covenant. And may we
 not say to you, as Paul to the Gal. 3. 1. O foolish People of Irongray,
 who hath bewitched you, and what hath bewitched you, that ye should not
 obey the Truth, before whose Eyes JESUS CHRIST hath been clearly set
 forth and Crucified among you. Is there no hope that ye will consider
 the things which belong to your Peace in this your Day? Shall nei-
 ther Word nor Works prevail with you to consider your ways? And what will ye do in the Day of Visitation? Is there no Hope
 that ye will consider and bethink your selves of the case, place, and
 state you are casten into? Shall all that GOD hath done among
 you, serve only to make your Judgement greater, and your Torments
 more intolerable than the Torments of Sodom and Gomorrah? O that
 we knew what more to do unto you, that we might prevail with
 you, to set your Affections on Things above, and to wear you
 from the things of a present World, in which ye are so drowned
 and buried; O Men and Women, what has the World done to
 them that has most eagerly pursued after it when they came to die?
 Forsaken them, and left them in the snare; And what do you ex-
 pect it will do for you that follow it so eagerly, and are so closely
 glued to it in your affections? Will it not be said to you ere long?
 Thou Fool, this night thy Soul shall be taken from thee, and then whose shall
 these things be? But I hope better things of some of you, and things
 that accompany Salvation; I hope there are a precious Seed
 among you, that were once darkness, but are now light in the LORD,
 Eph. 5. 8. That were once Enemies, but are now Friends, who were
 once far off, but are now near, Eph. 2. 13. and shall walk with him
 in white, and shall be openly acknowledged and owned as his, when
 he comes in flaming Fire, taking Vengeance upon all that know not
 GOD, and obey not the Gospel of our LORD JESUS CHRIST,
 1. Thess. 1. 8. And unto you I say, be ye followers of God as dear children,
 Eph. 5. 1. And I beseech you that ye walk worthy of the vocation where-
 with ye were called, with all lowliness and meekness, forbearing one another*

in Love. I say to you as Paul to the Phil. 4. 1. *Therefore, my Brethren, dearly beloved and longed for, my joy and Crown, so stand fast in the Lord, my dearly beloved, and as Paul to the Corinthians 2 Cor. 13. 11. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and Peace shall be with you.* It is unto you that we are the favour of Life unto Life, when unto others we prove the favour of Death unto Death, altho unto you a sweet smelling favour.

Dear Friends, Ye know by the Laws of the Land we were put unto a necessity either to comply with Episcopacy contrary to our covenanted Ingagements, or to be no more permitted to Labour amongst you, being by an Act of the Council banished out of the Paroch and Presbytery: And now knowing that after our departure shall grievous Wolves enter in amongst you not sparing the Flock; Therefore we have judged it our Duty to leave you this small Testimony and Token of our Care and Affection to you, which is as a Legacy by a man dead in Law as to his Office among you and all that I crave of you is, that ye would accept it on Love and make it your own.

I have left you here 52 Directions for helping you how to order your Walk in this dark and ensnaring time, and for as many Directions as there are of them, yet I say before the LORD, that I know none of them that ye may safely omit the practising of, without putting your Souls in as great hazard as they are worth for all Eternity, Read them therefore and practise them, and that ye may be enabled so to do both before ye have begun and after ye have done, seek GOD's blessing upon them; for who is he that can blame me to give you these Directions, and to press the practising of them, that considers the weighty Charge put upon us in reference to you, as you see in Ezek. 33. which I exhort you to Read and consider: And now dearly Beloved, let me pose you with this one Question, what are ye resolved to do with these Directions? are ye fully resolved to put them in practice or not? or will ye content yourselves with the bare Reading of them? This must not be, and therefore we Charge you before GOD and his only Son our LORD JESUS CHRIST, the Judge of quick and Dead, and his Elect Angels, and obtests you by your solemn appearance before him at that Day, and by all the Tokens and Evidences of his Care and Love to you,
by

by all the joys of Heaven, and all the Torments of Hell, that setting aside all Excuses, and over the belly of all Difficulties and Impediments, you do presently without delay or further demurring upon the matter, resolve and promise to GOD, before ye turn over the Leaf to look upon these Directions, to obey and practise them all and every one without exception and without delay ; this is my Request and this is my Charge to you, of which Charge I purpose to give in the Execution to my LORD and MASTER JESUS CHRIST ; and therefore desires you for his Names sake, that you sit not this Charge, nor cast it by as a thing that cannot hurt you ; If there be any thing in these Directions that we have not warrant from the word of God to press you unto, cast it and spare not ; But if we have walked according to our Commission and principal Letters, to wit the Scriptures, then take heed that ye disobey not them, least ye be found fighting against and Rebels to him.

Now unto the KING Immortal, Invisible, unto the Angel that appeared unto *Moses* in the Bush when it was in a Flame and was not consumed, unto the Blessing of him who is GOD over all blessed for ever ; I recommend you and these Directions, which though they be not set forth with the intiseing Words of Mens Wisdom, yet do they contain the things which being practised makes the Man of God wise unto Salvation, to Him be Praise for ever.

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A

Word of **DIRECTION**
TO THE
Paroch of Irongray

Dear Friends,

I Find it has been the Custom of the Servants of GOD in old Time, when either by one Providence or another, they were called to separate from their respective Interests, when either called away by Death, or to some other piece of Work or Suffering, to call their Friends and Interests together, and direct them how to carry themselves, or to Write to them their Counsel, when by GOD's Providence they were violently taken away from them : Thus it was with *Moses*, Deut. 31. 14, 28. He calls the Elders of *Israel* and the People, and left his Counsel and Advice to them, and takes Heaven and Earth to Record of his Faithfulness. So it was with *Joshua* when he was old and dying Chap. 24. So it was with *Paul* Acts 20. when he was leaving *Ephesus*, he called the Elders together, and after he had vindicated himself, he leaves his Counsel unto them, *Take heed unto your selves and to the Flocks over which the Holy Ghost hath made you Overseers, to feed the Flock of GOD, which he hath purchased with his own Blood*, 26. 27, 28. -- Verses. And there are two Reasons that should induce and move Ministers to do this, one *Moses* gives Deut. 31. 29, because that he knew the People would

would corrupt themselves after his Death. Paul gives another Reason in Acts 20. 29, 30. For I know (saith he) that after my departure grievous Wolves shall enter in among you, not sparing the Flock, also of your own selves shall men arise speaking perverse things to draw away Disciples after them, therefore (says he) take heed to your selves, and watch and Remember that which I have spoken unto you by the Space of three Years.

I find also that it was the Practice of our Lord JESUS CHRIST himself before he suffered in John 14. 15, 16 Chap. to direct his Disciples how to behave themselves until he came again. And I am one also that finds it my Duty to give some Evidence of my Care and Affection towards you who are endeavouring to keep his Way; But in particular to you who are the Flock over which the Holy Ghost hath made me Overseer, and therefore I am resolved to leave you my Advice. 1. In general, how to be saved. 2. In particular, how to carry your selves in Reference to the Times, and in reference to some puzzling and perplexing Questions and Cases in this time; and all this I purpote to do as briefly and compendiously as I can, that if ye go wrong and turn aside to the Errors of the wicked, ye may be left without all excuse, and not have this to say ye wanted warning.

Direction 1. Labour for an Interest in Christ Jesus, a special and saving interest, such an interest as may secure you against the fear of Hell and Wrath, and in order to this, see That the work of Conversion be surely wrought in you, & that that work be not counterfeit, but sound; see that your Understanding, your Will and Affections, your Company, your Discourse, your way of Eating and Drinking, Praying and Hearing be changed from that which by Nature it is inclined to be, and this you had the more need to do in regard of the peremptory and expresse Threatnings of Hell and Wrath to such as want this, John 3. 3. Mat. 18. 3. and many other places; and seeing while I was preaching among you ye had many calls to this, examine your selves whether ye have answered and obeyed these Calls or not; and if not, rest not till your stubborn refusals and neglects be repented of and amended, and beware that ye rest not upon a superficial, conceit and counterfeit Change, and because this is the greatest and most concerning Direction that can be given you, I shall insist the longer

longer upon it, and give you some short hints which I at more length preached to you on this subject.

1. I shall lay down some Considerations for pressing this Direction.

Then 2. Give you some Directions for attaining it.

1. Consider, That half Conversion is the undoing of many thousand Souls; if ye be but like *Agrippa*, *almost persuaded to be Christians*, then ye shall be but *almost saved*, many Thousands who are past help and hope, hath had the Word come near them, and by the force of the Word have been cast into great Fear, and made to make some stir about their lost Condition; and have been awakened to some good purposes and Resolutions, yet for all that hath perished, there has been some who has come near the Kingdom of Heaven, who never entered into it; I know that thus it hath been with many of your selves at Communion and other remarkable days, you have been put through other, and have had good purposes and Resolutions, and yet they came to nothing: Take heed, there is not a promise in the Scripture that you shall be pardoned if ye but *almost Repent and Believe*; GOD has resolved upon the Terms of your Salvation; and it is in vain for you to hope for Salvation on any other Terms: GOD will not change and come down to you and your Terms, it is you that must change and come up to his Terms, or else you are lost for evermore.

2. *Confid*: If ye be not through in the Work of Conversion when ye are about it, ye will make it more difficult than when ye first medled with it; ye will make it a doubtful case whether ever ye will get it done or not, as it is with a Sore or a Wound, if ye Tamper with it and apply Salves that are not sureable to it for its healing, ye will make it harder to be cured and more dangerous than ye had never medled with it, or as if ye would put in a Bone that is out of joint wrong, ye must break it again before it be soundly healed.

3. *Cauid*: That half Conversion oftentimes proves an occasion of Mens deluding themselves, and so keeping them from true Conversion, if you had never done any thing in it, you would have been more easily persuaded and convinced, that your case is miserable, and that there is still a Necessity of your Change; but when you find that you have had some Convictions and trouble of Mind, this makes

you think that you are converted when there is no such thing: Be-
ware therefore that ye go not away from your Physician before he
hath done the Cure, when *half* Conversion is taken for *true* Con-
version, as many times it is, it is a great impediment to it.

4. *Confid.* If ye fall short of true Conversion ye lose all your La-
bour, Sufferings and Hope as to the matter of your Salvation, and
Oh, what a pity is it that so much should be lost for a little more.

5. *Confid.* What a great Advantage it will be to you if your Con-
version be sound and through at the first. O what comfort will it be
to look back to what is done already of the Work! and to know that
ye have it not to do over again, it is for the want of this that men
lay and raise the Foundation so often, and are so soon shaken about
the hope of their Salvation.

6. *Confid.* That if ye fall short of true Conversion at first, the De-
vil will labour to gar you despair at the last.

And now hoping upon these Considerations, ye are resolved to do
your best, and use your utmost endeavours after true Conversion;
I shall give you these Directions for obtaining it.

Direct. 1. Lest the work of Conversion miscarry, where it seems
to be begun, or in a hopeful way to it, Labour for a right understand-
ing of the nature of true Christianity and the meaning of the Gospel which
was sent to convert you; When I have been searching with my self
what it was that made so much Preaching and so many strong and
powerful Perswasions unto Christianity prove so ineffectual, I find
this was one main thing that Men did not understand what we said,
for as much and as low as we condescended to their Capacities, ma-
ny men do no more understand the sense of Preaching than brute
Beasts: Therefore study to know what God is, what your selves
are, what your sin is, what everlasting Glory is, and what everlast-
ing Torment is, and if ye understand rightly what the Nature of
these is, this will cause you fall effectually about your Work, and
go through with it when you are upon it.

Direct. 2. When ye understand these things, Then search the Scrip-
ture to see whether these things be so or not; This did the Noble Be-
reans they would take nothing upon Trust even from Paul altho he
was an Apostle, until they saw footing for it in the word of GOD,
Acts 17. 11. They were more noble than those of Thessalonica in that

they received the Word with all readiness of mind, and searched the Scriptures daily whether these things were so, and it follows, many of them believed.

Direct. 3. If ye would be thoroughly converted, then ye must be serious about the Truths that ye know betwixt God and you in secret; There is no Truth how weighty and important soever, that will much move you if you consider not seriously on it. Consider therefore what the Nature of GOD is, what the end is you are made for, and how you have answered that end, Consider what you were made by Creation, and what you are made by your Fall, and what ye might be by Conversion, and what ye will be if ye be not converted; Consideration turns the Truths of GOD into flesh and blood to the Soul, as eating and chewing of Meat makes it fit for Nourishment, so consideration of the Truths that we know doth capacitate us to profit by them, therefore wait not nor ly not still till such Things come into your Mind, but call for them and entertain them well, if ye would not have the Work of Conversion to miscarry.

Direct. 4. That the Work of Conversion do not miscarry, See that the work of Humiliation be thoroughly done, and break not away from the Spirit of Contrition till it have done with you, give the Law liberty to lay lash upon lash on your Consciences till ye be black and blue with the Scourges thereof, and suffer the command, in the spiritual extent and meaning thereof to come near you, that your sins may revive and you die, yet mistake not the end of Humiliation, but know and remember the end of it is to prepare the Soul for the wel-coming of Christ upon his own Terms, and when ye are so far wrought upon that ye see your selves absolutely lost, yet stand not a back from Christ for the want of a greater and deeper Measure of Humiliation, for Christ is the end of the Law, for Righteousness to every one that believeth, Rom. 10. 4. and has appointed the Law to wound and kill, and to make way for Christ the Physician, who is the Light and Life of Men: Now that ye may be humbled, consider your natural Condition, that you are Unclean and rank Enemies to GOD, Children of Wrath, lying under the Wrath and Curse of GOD, and lying under a Sentence of condemnation, and so bear thir Things in upon your own Hearts till they affect them.

Direct. 5. That you may not miscarry in the Work of Conversion

See

See that ye close with the Lord Jesus Christ with *Understanding*, with your whole Hearts and with a whole Christ close with him (I say) *understandingly*, heartily and intirely as he is offered to you in the Gospel, this is the Sum of the Heart and Life of Christianity, the rest is all but preparations to this or Fruits of this, this is the great errand we are sent to do, if this be done all is done, if this be undone there is nothing done, if ye know not him ye know nothing, and if ye have not him ye have nothing, I say ye must close with him *Understandingly*, and to the end ye may do this, ye must look to these things. 1. That ye understand who Christ is. 2. That ye understand the Reasons of his Undertaking the Work of Mans Redemption. 3. Ye must understand what he hath done and suffered for you. 4. That ye understand the benefits that redounds to Sinners by his Death. 5. That ye understand the certain Truth of all these.

2. I told you that Christ must be received *Heartily*, as GOD must be loved with all the Soul, Heart, Mind and Strength, so Christ must be believed into with all the Mind, Strength, Soul and Heart, if ye have some Convictions that Holiness is good being the Image of GOD and pleasing to him, and necessary to Salvation, and this makes you have some mind to it, yet if ye have a greater avereseness to it, because it crosseth your Flesh, and the Corruptions thereof, this is not a hearty close.

3. As ye must close with Christ heartily, so if ye would have your close through, ye must close with him intirely, that is ye must close with him as Lord and Christ & close with him on all his own Terms, not only with some of them but with all of them.

Direct. 6. That the Work of Conversion may not miscarry, See that your Flesh be thoroughly mortified, and that your Hearts be taken throughly off this World and the Pleasures, Profits and Honours of it, and see that the root of your fleshly Interest prevail not at the heart, that is, see that ye think not of reconciling GOD and the World, but labour in Estimation, Affection and Resolution to forsake all that you have, and let not the Flesh have a vote to contradict you in this design and purpose, in a Word take the Direction in the Words of Paul, ——— Be ye crucified to the World, and let the World be crucified unto you, sit down and count what it may cost you

if

if ye would be saved, and upon what Terms it is that ye must follow him, pose your selves with this Question, can I voluntarily for the Love of GOD and hope of Heaven, follow him throw Reproaches and Storms, and follow him through Imprisonment, Scourges and Death? and according as ye can answer this, so judge of your attainment in Mortification.

Direct. 7. If ye would be thoroughly converted, ye must make an absolute Resignation of your selves and all that you have to God; For this is the very form and Life of Sanctification, for to be sanctified is nothing else, but to be separated in Heart, Life and Profession from all other Masters and Ends unto GOD, I say in this see that your Hearts have no secret Reserves; O happy is that Man that can say upon good Grounds, I am not mine own, nor desire I to have any thing but that which is His.

Direct. 8. That the Work of Conversion do not miscarry, take heed that ye take not a meer change of opinion, outward Profession and behaviour for a true saving change; Wicked Opinions, Professions and Practices must be changed, but if there be no more, you are still wicked as to these.

Direct. 9. That your Conversion may be sound, acquaint your selves with the glory of Heaven and make it your Portion, and from this let the rest of your Endeavours be set on foot and animated; no Man can be a Christian that knows not the portion of a Christian.

Direct. 10. That ye may prove your Conversion to be sound, rest not, nor count your selves truly converted untill GOD by his Glory and his holy Word have your Love, Desire and Delight, and take not that for a saving change, when ye would be content to live an ungodlie and worldlie Life, if it were not fear of punishment; this I fear is the utmost of it that many of you is come to, to whom we have been preaching the Gospel, and the necessity of Regeneration, but this is not true Conversion, when it is onlie fear of punishment, and not the constraining principle of Love to Christ that puts you to your Dutie.

Direct. 11. If you would have your Conversion prove sound, turn you unto God this present Day and Hour without delay; For it is almost as good never to resolve to do it, as not to do it this present day, remember

ber how often, and by how many Arguments you have been pressed to hear His Voice, while it is called to day.

Direct. 12. That your Conversion may be sound; *Content not your selves with weak and wavering Purposes, to Repent and turn, Repent and be Converted; yea, stop not at faint Attempts, but see that ye be groundedly, universally, and throughly Converted.* There are many good Thoughts & meanings that a Man will have before he win to be Resolved, as I have been speaking, and that ye may be the more freely and fully resolved; bind your self to the Work of Christianity, both to the Work of Mortification and Sanctification by personal Covenanting with GOD, and open Profession of Him before the World.

Direct. 13. In all the Duties of Religion, ye must be at the utmost of *Seriousness*, and do all the Work of your Salvation with all your might. So much for the first Direction anent your obtaining an Interest in JESUS CHRIST.

Direct. II. Labour not only to have an Interest in Jesus Christ, but also *press after the assurance of it*, both may be attained, and has been attained, and is so necessary in it self, and for the performing of many Duties of Christianity, as rejoycing in the LORD, confident resting on him, and blessing him for his Love; and is also necessary for helping a Man to undergo Sufferings; It is not a time for a Man to be hinging in the wind about this, whether he be in Christ or not? But by all means we should labour to be at a Point in this. For obtaining of this, These two Things is absolutely necessary, *First*, Great Diligence in all the Pieces and Parts of Religion, in Prayer, Reading, Meditation, Watching, &c. 2. Great Tenderneſs and Circumspection in your Walk, being careful ye omit not any known Duty, and that ye commit not the least known Sin, but in Thoughts, Words, and Deeds, study Conformity to the Nature of GOD and his Commands, walking in all well pleasing before him, Fruitful in every good Word and Work.

Direct. III. Make CHRIST and the Scriptures the only Foundation to build your Faith upon; Another Foundation can no Man lay than what is laid, even JESUS CHRIST, 1 Cor. 3. 11. Isa. 8. 20. To the Law, and to the Testimony, if they speak not according to this Word, it is because there is no light in them. Isa. 28. 16. Behold I lay in Zion for

a Foundation, a stone, a tryed stone, a precious corner stone, a sure foundation. It is a kittle and dangerous thing, even as much as your Soul and Eternity is worth, for you to build on any thing beside JESUS CHRIST and His Word; Many will say, let us build on this and that Authority, and on this and the other Act, upon this Father and that Father, upon this Great Man, and the other Great Man; but take heed that ye build not upon any thing, but on the Foundation of the Prophets and Apostles; and when any thing is pressed upon your Consciences, see that there be Warrant and Footing for it in the Word of GOD, or else cast it and obey it not.

Direct. IV. In all the Places and Companies ye come into, see that ye carry Soul Preservatives about with you, as Men do when the Plague is rife, they carry Antidotes with them, so these are very infectious times, see therefore that ye come to no Place or Company, but that ye carry Soul Preservatives about with you; The Soul Preservatives that I would have you carry about with you, is, Holy Care and Wisdom, that ye be not infected nor ensnared with the Temptations of these infectious Times.

Direct. V. See that all that is within you rise higher and higher by Oppositions, Threatnings and Sufferings; That is, see that your Faith, Love, Zeal, Courage, Resolution, and Magnanimity rise higher and higher by the Opposition ye meet with, Acts 4. 27, 28, 29, 30. Their Sufferings raised up a more noble Spirit, they raised up their Faith, Courage, &c. Acts 5. 41, 42. They departed from the presence of the Council, rejoicing to Suffer for His Names sake, after they were beaten, and commanded to speak no more in the Name of CHRIST, and daily in the Temple, and in every house they ceased not to preach Jesus Christ; They looked on it as a Grace, to be Disgraced for CHRIST; They say, as David did in another case, if this be to be vile, I will yet be more vile, 2 Sam. 6. 22. So ought you to say, If this be to be a Phanatick to Pray in my Family, to read the Scriptures, to adhere to the Covenants, I will be yet a greater Phanatick. I give you this Direction, the rather that I am apprehensive that the Sufferings that you have undergone by Quartering of Souldiers amongst you, has made some of you Repent any Activeness you have had against the Corruptions of the Time, and I Judge you are apt to think, that if it were to do, you would not do it again.

Direct. VI.

Direct. VI. Take more pains, and make more Conscience of keeping your selves from sin, than Sufferings; from the Polutions and Defilements of the Times, than from the Sufferings of the Times, Acts 20. 40. Save your selves from this untoward Generation. Phil. 2. 15. That ye may be blameless and harmless, the Sons of GOD, without rebuke in the midst of a crooked and perverse Nation, among whom ye should shine, as lights in the world. Heb. 11. 25. Chusing rather to suffer afflictions with the people of GOD, than to enjoy the pleasures of sin, that are but for a season. Labouring to keep your Garment clean, that ye may walk with Him in white, Rev. 3.

Direct. VII. Be always doing or receiving Good, this will make your Life comfortable, your Death Happie, and your Count joyful at the Great Day of CHRIST.

Direct. VIII. Set the highest Examples and Patterns of Grace and Godliness, before your Face for imitation; in the matters of Faith, set an Abraham before you, in the Business of Patience, a Job, in Meekness a Moses, there is an ordinar Case at this time, which the Conscientious practice of this Direction would Answer and Clear unto you, and it is this, What shall we do now, when our Ministers is taken from us, and we have them not to go to for Light and Direction, how to behave our selves. The Answer to this is in this Direction, take the Example of these that are most Eminent for Grace and Godliness, and set them before you; and follow not a Multitude to do Evil, nor yet these that are more Crafty and Wilie to shun Suffering rather than Sin; there is a great Disadvantage that redounds to Christians, by their looking more backward nor forward, by looking more on these whom they excell, nor on these that excell them in Grace and Holiness.

Direct. IX. Hold fast your Integrity, rather let any thing go, ere ye let that go; Dear Friends let your Libery go, let your Relations go, let your Life go rather than let your Integrity go: O that there were many of you to give ear to, and practise this Direction, thus it was with Job 27. 5, 6. He lost all, but kept fast his Integrity; As the Drowning Man holds fast that which is cast in to save him from Drowning; or as the Souldier holds fast his Shield and Buckler; So says Job, I will hold fast my Integrity, I will not remove mine Integrity from me, my Righteousness I hold fast, and will not

let it go, my Heart shall not reprove me so long as I live. That Man and Woman shall make a sad Change, that shall change their Integrity for any worldly Concernment, your Integrity will be a Feast of fat Things to you in the worst of Times, and this we may speak from Experience; we doubt not but we have more peace and contentment in our Sufferings, than all the Prelats in *Brittain* and *Ireland* have in all their honours.

Direct. X. *Let not a day pass over your head, without calling the whole Man to an exact account:* Speir at your Hands what they have been doing, O Hands what have ye done and acted for GOD this day, and O Tongue, what hast thou spoken for GOD this day, this would yield you many Advantages, that for Brevities sake I omit.

Direct. XI. *Keep Peace one with another, and love one another:* It is very unseemly when the *Egyptians* is dealing Roughly with you, to be falling out among your selves, but rather as the Apostle enjoyns ——— when he was a Prisoner, so do we enjoyn this Direction upon you, in this our Suffering State, that ye would be kind one to another, tender hearted, forgiving one another, as GOD for CHRIST's sake forgave you; if there be any Fellowship in CHRIST, any Comfort in Love, be ye of one mind, live in peace, seing ye have one LORD, one Faith, one Baptism, and one Inheritance, remember this, that it was CHRIST's Command, His new Command, and his last Command to love one another.

Direct. XII. *Be most in the spiritual Exercises of Religion;* there are external Exercises, as Prayer, Hearing, Reading and Conference, and there are Spiritual and Internal Exercises of Religion, such as the Exercise of Faith, Love, Hope, self Accusing, self Judging, self Examination, Watchfulness, Patience in Trouble, and Well-doing.

Direct. XIII. *The fewer Advantages you have to better your selves by in publick, the more abundantly adress your selves to GOD in private and secret Duties,* Mal. 3. 16, 17. *Then they that feared the LORD, spake often one to another; and the LORD hearkned and heard it; and a Book of remembrance was written before him for those that feared the LORD, and thought upon his Name. And they shall be mine, saith the LORD of Hosts, in the day when I shall make up my Jewels, &c.* The time that ye use to set a part for the LORD's Worship in the Sabbath days and at other times, let it now be Devoted to Him in private and secret

Duties.

Duties, seeing publick Opportunities of hearing Preachings is taken away from you, lay a Law upon your selves, that what time ye were used to spend in going to the Kirk, sitting in it, and going home, that ye spend that time betwixt GOD and you in secret, and in your Families, either in Prayer or Reading the Scriptures, or the Book of the *Martyrs* which I recommend to you for this Reason, because the reading the Couragious Sufferings of the Saints in former times, will imbolden you to the like Sufferings, and there ye will also find suitable and pertinent Answers given by the Sufferers to their Adversaries, in all the Controversies betwixt us and the Papists.

Direct. XIV. *Look upon all things in the World, as ye will look upon them when ye come to die.* At what a poor rate do Men prize all the things of the World, when they are dying, what a low price do Men set upon all the pomp and glory of this World, when there is but a step betwixt them and Eternitie; O if ye saw the World, Eternitie, and your own immortal Souls, as dying Men see them, then ye would not venture the loss of GOD's Favour, the loss of a good Conscience, the loss of your immortal Souls, and the loss of Eternal Glorie, nay not for a whole World, much less for a fourth part of your Estate in the World.

Direct. XV. *Never put off your Conscience with any Arguments that you dare not stand by, and maintain in the day of your Accompts.* O it is Dreadful to consider, how many in these days puts off their Consciences, we did this or that for our Families, or else they would have starved: I complied and wronged my own Conscience, for this and that Concernment; Will a Man think ye, be able to stand by these Arguments, and maintain them when they must stand before the Judgement Seat of CHRIST at the last day. So some Ministers pleads a Necessity of conforming to shun that Wo, Wo unto me if I Preach not the Gospel, but needs CHRIST my indirect means for Preaching, propogating, and carrying on the Gospel, and his Work. And will their Preaching prove profitable and Successful for carrying on of GOD's Word, who enters themselves in perjury that they may have a Liberty to preach, and is not this to do evil that good may come of it?

Direct. XVI, *Mind more, eye more, lay more to heart the Spiritual*

and internal Work of GOD in your Souls, than the external Providence in the World: GOD looks indeed that ye should consider the operation of his hands. But above all, look to the Work that GOD is carrying on in your Souls; for there is not a Soul among you, but GOD is carrying on a Work in it, either a Work of blinding, or Enlightning, or Bettering, or making far Worfe, therefore look well what GOD is doing in your Souls, all the Motions and Workings of GOD within thee are so many steps to Eternity, and every Soul shall be Blessed or Cursed, Saved or Damned through all Eternitie, not according to outward Dispensations, but according to the inward operation of GOD in your Souls; therefore observe what humbling Work, what confirming Work, what Sanctifying Work the LORD is carrying on in thy Soul, and what he is doing in that little World within thee; For what is that to thee, tho GOD's Work were Thriving never so well in the World, if Satan and sin carry the day in thy Soul and Heart, what Advantage can thou have of that.

Direct. XVII. Look as well upon the clear and bright side, as upon the dark side of the Cloud, look as well on the bright side of Providence, as upon the dark side thereof, there is a great weakness among Christians, they look and pore too much upon the dark side of Providence, so that they have no heart to look upon, or consider the White and Light side thereof; if ye look upon the black side of GOD's Providence to *Joseph*, O how Terrible was that? But if ye look upon the clear and bright side of it, his *Eighty Years* Reign in *Egypt*, O how Glorious was that. If thou look upon the black side of Providence to *Job* 1. when he was spoiled of all that he had, Children, Goods and Gear, Riches, and all the Substance he had was taken from him, O how Terrible was that. But if ye look on the bright and clear side of Providence to him, the LORD restoring to him the Double of all that he had, O how Glorious was that! Many Temptations and Snares might be prevented, by Christians looking on the bright side of Providence, as well as on the dark side of it; keep therefore still precious thoughts of GOD, under the severest, saddest, sharpest, and bitterest Dispensations to you. *Psalm* 22. 1, 2. There was the *Psalmist* under a sharp Dispensation; But O how sweet and precious Thoughts had he of GOD under all that, *v. 3. But thou art holy, O thou that inhabitest the Praise of Israel.*

Direct. XVIII.

Direct. XVIII. Hold out and bold on in the way of well-doing in the want of all outward Encouragements, and in the face of all outward Discouragements; It is nothing to hold out when we meet with nothing but Encouragements; but to hold out in the face of all outward Discouragements is a Christians Duty, as is clear Psa. 44. 17. All this is come upon us, yet have we not forgotten thee, nor dealt falsely in thy Covenant, &c. It is perseverance that crowns all, Rev. 2. 20. be thou faithful to the death and I will give thee a crown of Life, he that endures to the end shall be saved.

Direct. XIX. In all your Natural, civil, and Religious Actions, let the glory of God be your main, great and chief End, in all your Hearing, Reading and Praying, Eating and Drinking in your civil Callings, and in all your Duties in secret and publick, let this be your end, 2 Cor. 10. 31. Whether therefore ye eat or drink or whatever ye do, do all to the Glory of God.

Direct. XX. Record all special Mercies and Favours, Providences and Experiences ye meet with, it is true ye should do nothing else, if ye should Record all Favours and Providences ye meet with, but it is special Favours and peculiar Providences that ye should keep on record, little do ye know what advantages would redound to you by this, for many Christians loses much by their neglect of this.

Direct. XXI. Make alwise the Scriptures and not your selves your carnal Reason and bare Opinion, the judge of your spiritual state and condition, some say I cannot see that my Condition is good, to which I answer, must your sense and carnal Reason be the Judge of your spiritual state and condition, to the Law and to the Testimony, and let that be the judge of your spiritual condition.

Direct. XXII. Make much conscience of making good the Terms upon which ye closed with Christ, ye know that the terms was that ye should deny your selves take up your Cross and follow the Lamb whithersoever he goes, that ye would forsake every evil way, and all your unrighteous Thoughts, and be no more your own, but his; do not turn your back on Christ, for the worst of Christ is better nor the best of the World, make Conscience, I say, of being as good as your Word, deny your self, your Natural, Sinful and Religious self, and follow him, if ye would do so, it would be an Honour to Christ, and advantagious to your self, and joy and Gladness to the Upright.

Direct,

Direct. XXIII: Sit down and rejoyce with fear, Psal: 2: 11: let the righteous rejoyce, but let them rejoyce with trembling, rejoyce for what he has done to your Souls by the everlasting Gospel, and that he did not leave you till he brought you to an acceptance and closing with JESUS CHRIST, and that he hath made you resign your selves over unto him, and has cleared up your interest in him, rejoyce that ye have had the everlasting Gospel in so great Light, Purity and Power and Plenty as ye have had it these many Years together, weep and mourn that ye have provoked the LORD to take the Gospel away from you, and that ye did not improve it right while you had it, that you have so much neglected the Seasons and Opportunities of enriching your Souls by it; sit down and tremble under your barrenness, and leanness, notwithstanding of all the cost and charges GOD has been at, and that ye have not grown up into more communion with him.

Direct. XXIV: I would advise you all to lay seriously to heart this present Dispensation of God towards you and this Nation, shall so many precious Vessels be laid aside as Vessels of no pleasure, and none lay it to heart? shall so many burning and shining Lights be quenched, and so many Wells of the Water of Life be stopped altogether and this not laid to Heart, I beseech you consider and be sensible how not only one or two in a Land but also whole Corners Presbyteries and Synods are all laid aside, some Thousands of Ministers in England and several hundreds of Ministers in Scotland, and the whole Plantation of Presbyterian Ministers in Ireland, and shall not this affect you, and not only has men laid aside so many, but GOD has called away many of them by Death, and others are banished out of the Nation, and others have their lives taken away by violent Deaths, and shall not all this affect you?

Direct. XXV. In the deepest and sadest sense that you have of this providence of God, watch over your own Spirits that ye lay the blame of it no where, so much as on your selves, some blame the time, and some the Rulers, and some charge us Ministers in our Divisions and niceness, and singularity; But if my advice might prevail, I would advise you to lay the blame upon none so much as upon your selves, for certainly we have procured these things to our selves, I find our Predecessors the Martyrs, when by a Law Religion was changed in the Nation of England and Idolatrie set up there, they laid the blame

blame not only on the Law Makers, but upon themselves and upon their own Hearts ; one of them says *all this is come upon us because we did not receive the Gospel, and were Gospellers in Lip and not in Life and Heart* ; how much more doth it concern us, to say so, whose Sufferings is far less than we deserve, and much more ought we to blame our selves than others.

Direct. XXVI. My next advice to you is, and I pray you take in Love, if you shall see at this time a difference in Opinions and Practices amongst us who were Ministers of the Gospel, some standing and sticking at things that others can digest, be not offended at this, it has been so alwise since the Beginning, it is no new thing, if there be some that leave off preaching when others do continue to preach, tho against Law, I say offend not at either; when both keep right in the main thing.

Direct. XXVII. That seeing it hath pleased GOD to take away from you your publick Ministers, that ye would every one of you that are Masters of Families be so much the more instructing your Families in private that Satan may gain as little as may be by this sad Dispensations.

Direct. XXIIIIV. My next advice is that ye would still continue your reverence and love to and care for observing the Lords Day, and so long as there is any to hear that are honest, that ye would not spare pains to go to hear them, nor yet be terrified with fear in case ye do so, I am afraid, if the Magistrats countenance the prophaning the LORD's Day, and Ministers preach it up, that there is too many will follow them even amongst you, take heed, I say, of prophaning the Lords day, wherever Religion has flourished amongst a people, it has been observed they have still been careful in observing the Sabbath day ; And on the other hand, where Religion has begun to decay, there they are alwise louse on the Sabbath-day ; Therefore Remember the Sabbath-day to keep it holy, GOD has given you six days and taken but one to Himself, and wilt thou not observe that day ; Remember also that you in my Paroch of Irongray are particularly tyed and ingaged to observe this day by your promise before the Lord, when ye gave us the hand in token of it, as it had been to Himself.

Direct.

Direct. XXIX. *Cast not away your confidence, but put on hope for an Helmet, that ye may the better stand out in this evil day; I mean hope that the LORD will arise for his work, Covenant and People in Britain and Ireland, and tho ye should not expect a delivery at such a time or upon the Predictions of such and such, yet believe and hope that he will do it, take these grounds of hope for assuring you of this, he will do it in his own time.*

First, *The Special Interest God hath in all these, this Work that is trodden down is his, this people now holden and kept down are his People, this Gospel whereof you are deprived is his Gospel, this Covenant that is annulled is his Covenant, and will he not do for his own, especially when his Glory is so much concerned in it.*

2. *His Enemies is putting him to a defiance, and his Friends hath no other hope nor help to look to but only himself; our Nobles have deserted and forsaken these Interests, and for the most part has abjured the Work and disclaimed it, and his Servants and People have gone to death with the confident hope of the reviving of his Work, and it is that which his People continually pray and wait for, it has been often the suit and petition of his Spouse at the Banquet of Wine, when the Bridegroom bad them ask and it should be given them, also his People is yet taking pleasure in the Dust of Zion, his people is oppressed and sighing under it, and his Enemies has made void his Law, and in case he should not arise, others should be scarred from entering in Covenant with Him; He has often appeared and helped his people when they have been very low in a World: Now if we look to the holy Nature of GOD, his Faithfulness, his Love, his Power, his Good-will, all these are strong Arguments, that he will arise and have mercy upon his Zion, or if we look to his People, either to the cry of their Oppression, or to the cry of their Prayers, or to their Hopes, all these says, He will arise and have Mercy upon Zion; or if we look to the work it self, how signally he has owned it for his own work, both when he began it and laid the Foundation of it, or when he carried it on; or if we look to the Enemies their Blasphemy and Cruelty, and that they are such a party as GOD has alwise testified his displeasure against, and not only against them, but also against all who ever owned their Interest or went about to support them, all these things being laid together may strongly persuade*

swade his People, that the Lord will yet arise for his own people and Work in Britain and Ireland.

Direct. XXX. *Hold fast the Truths of GOD which ye have received and heard, Heb. 10. 23. Let us hold fast the profession of our Faith without wavering Rev. 2. 3. Remember therefore how thou hast received and heard and hold fast, &c. Jud. 3. v. Contend earnestly for the faith once delivered to the saints 2 Tim. 1 Ch. 13: v. Hold fast the form of sound words which thou hast heard in Faith and Love which is in Christ Jesus. I say hold fast the Scripture Truths, whether they be the great Fundamentals or the lesser Truths, whether they be these that are above Controversie or contraverted. I would have you holding them fast in your Judgements, in your Wills and Affections: hold them fast in the profession of them, and in the practice of them both constantly and resolutely, because if we do not so, we wrong GOD, we wrong ourselves, we wrong the Truth, we wrong the Posterity; and for the right performing this direction these things must be done.*

First, *Ye must get into Christ and be rooted and established in him, for it is not Learning and Abilities that a man hath that will make him hold fast the Truths of GOD that ye have received in a time of trial unless Christ be his Foundation.*

2. *If ye would hold fast the Truths of GOD, take nothing upon trust in the matters of Religion whatever Preachers ye do hear; but examine them by the unerring Truths of GOD's Word, and judge what Foundation and Warrant they have from GOD's word, and accordingly receive or reject them, 1 Thess. 5. 21. prove all things, hold fast that which is good I say bring all Doctrines that are offered you to believe, and all practices that are offered you to practise to the Scriptures, and try them there, whether they be received or rejected.*

3. *Labour for a clear and distinct knowledge of the Truths that you are to hold fast, that they are the Truths of GOD, 2 Tim. 2: 14: Of these things put them in mind charging them before the Lord, that they strive not about Words to no purpose, but to the subverting of the Hearers, and this we may know by their consonancy and Agreement with the Word of God, I say, be well rooted and established in the Faith that was once delivered to you; I observe it was one of the greatest Reasons why Christians let go so easily their profession of the Truth, because they*

(26)
were not well rooted and grounded in it, many has no greater grounds for what they maintain, but because Ministers say so and nobody denies it.

4. If ye would hold fast the Truths of GOD, then labour for a high esteem and valuation of them and love to them, for Love is one of the bonds that must hold fast the Truths of GOD, you must have such an Estimation of Truth as David had, Psa: 119: 72: *The Law of thy mouth is better to me than thousands of Gold and Silver*, and such as are of this mind will part with any thing before he part with Truth, and on the contrary, Things of low price are letten go presently, therefore prize them and love them better than your Life if ye would hold them fast.

5: If ye would hold fast the Truths of GOD, make conscience to practise according to what ye know, Matth. 7: 24, 25: Christ says, *who so ever heareth these sayings of mine and doth them, I liken him to a man that built his House on a Rock and the Storm came and the House fell not.*

6: If ye would hold fast the Truths of GOD that ye have received, then beware and take heed of wilful forsaking and rejecting the Truths of God, for that makes a man very abominable before God.

7: If ye would hold fast the Truths of God, then shun all such persons as would draw you from the Truth, I mean false Teachers, and such as are commonly called Curats, Provs: 19: 27: *cease my Son from hearing the instruction that causeth to err from the words of Knowledge.*

8: If you would hold fast the Truths of God that you have received, then go to GOD and recommend your selves and these Truths to him in prayer, and beg of him that he would hold you up, that ye may keep his Truths, so doth David, Psa: 17: 5: *Hold up my goings in thy path that my footsteps slide not*, Psa. 119. 122. *be surety for thy Servant, hold thou me up and so shall I be safe*, Psa. 119. 117. *and I will have respect to thy Precepts continually.*

9. Guard all the Truths of God, and guard them strongly with all the Arguments you can, especially such Truths as are contraverted, such as Christs Headship and Kingly Power, in and over his Church and the binding power of Oaths.

10: If ye would hold fast the Truths of God, then arm your selves to suffer for the Truth, & be not over much engaged to the World for if thou be

be one that holds fast the World, thou wilt never hold fast the Truths of GOD:

Direct. XXXI. Take heed and beware of Idolatry, it was Johns caution to his beloved Children, 1 John 5:20. little Children keep your selves from idols there is no sin to which we are more prone, and there is no sin of which we are in more danger than Idolatry. Moses back was no sooner turned, but the people made a golden Calf and bowed down to it and worshiped it for their G O D.

Direct. XXXII. Beware of evil Company, for by this good men have been made bad, and evil men have been made worse:

Direct XXXIII. Have a care ye move not the least finger of a hand against a Saint, it is dangerous to have a thought, a word, a look or an ill act against the people of GOD, it is dangerous to have an evil thought against them, David says they imagine mischief against me, that is against a Saint, & he concludes [therefore they shall all be slain,] its dangerous to speak against them, how dare thou, says God, to Miriam speak against my servant Moses, and with that he smote her with Leprosie as white as Snow, it is dangerous to act any thing against them, touch not mine anointed and do my Prophets no harm, it may be ye will say, if we knew them to be Saints we would do them no harm, but they are only a Company of Phanaticks, say ye, but take heed lest they prove GOD's People that you call so, and then it were better for you that a Millstone were hanged about your Necks and ye cast into the Sea, than that ye should offend the least of them.

Direct. XXXIV. Take heed of being of a hasty Spirit when you are under sufferings and sad Dispensations, men of a hastie Spirit are apt to seek for and close with relief, let it come what way it will or in what Terms it will when they are lying under Sufferings, Let me beseech you dear Friends to have a care of such an impatient Spirit; he that believeth makes not haste to be out of Sufferings, Israel was of a hasty Spirit and murmured because they were kept so long in the Wilderness, for which cause GOD slew them in the Wilderness; Saul was of a hasty Spirit and would not wait upon Samuel, and for that cause he lost his Life and Kingdom both.

Direct. XXXV. Mourn for these things, ye cannot get hindered, it is said of Lot, 2 Pet: 2. 7. [that his Righteous Soul was vexed with the filthy Conversations of the Wicked] Oh, that we were as we should be,

then how would the Wickedness of this generation affect us tho we Blaspheme not GOD our selves, yet it is our GOD that is blasphemed, and should not this trouble us, if we find it not wound us to see GOD dishonoured, we have reason to suspect our selves, when the head is smitten then all the Members of the Body is afflicted, and if we were Members of his Body, would it not be so with us.

Direct. XXXVI. You that are weak Christians even Babes in Christ, *Labour to be strong in the Lord and in the power of his might, Labour to be strengthened with all might in the inner man, to be rooted and built up in Christ and established in the Faith as ye have been taught, abounding therein with Thanksgiving,* there is a great weakness among his people, and that makes us apt to fall, and when we fall we cannot rise again, therefore to help you to practise this Direction, take these Motives and Counsels; I exhort you all poor weak Christians that ye would Labour for Grace and Confirmation and growth into a greater measure of Grace, and so take these Motives and Counsels.

First, Take the same motive which moved thee at first to believe, why did ye become Christians at first, but because you did see a necessity of your having of Christ, and the Excellencies that is in him, and that there were better things in him than there was in the World, and are they not so still? is the case changed? as it was necessary to begin, so it is necessary to hold on till ye have obtained the Crown.

2. Consider that the want of strength and building up makes the lives of many full of lamentable Languishing, Weakness and Scandal to others, and a life of Pain, Calamity and Trouble to themselves, this makes men go one step forward and another backward; I come now to give you that are weak Christians some Directions for your establishment and growth.

First, Ye must know that the work of your Salvation must be as long as your Lives, and that ye have never done with it till you have done living.

2. Know wherein your stability, Rootedness, Confirmation and Growth in Grace doth consist, the chief part of your growth in Grace is not to know mo' things than ye knew before, but to grow
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in the knowledge, belief, entertainment, and improvement of the same Truths that at first ye received, it is not an additional knowledge, but a Clearer knowledge, a Sounder believing, a heartier entertaining and improvement of the Truths ye knew at first, get a more perfect knowledge and conviction of what ye know, and this is your Growth.

3. If ye would be Established and Confirmed, grow downward in Humility, and inward in Heart-Knowledge of your selves, and above all Labour to maintain a constant abhorrence of the sin of Pride, keep a constant apprehension of your own Unworthiness and Weakness, and of the Odiousness and Danger of Sin; be content not only to be mean and low in your own eyes, but also to be mean and low in the eyes of others.

4. Be sure that your own Hearts and Ways, be the matter of your daily study, when Hypocrites has their work abroad, let yours be much at home, while they make it their Business to censure this Man and that Man, let it be your main task to be looking in to the inner Man of your own Heart, and to be keeping all Right betwixt GOD and you.

5. Be sure to keep up continually, a lively Apprehension of the state and place of your everlasting Happiness, to live by Faith upon the unseen World of Eternity; know where your Happiness lies, and that is, that ye grow not too carnal in apprehensions of your Happiness, live upon Heaven, and let Heaven animate and quicken your Faith to Duty, in a word, let your Conversations be above, if ye would be growing Christians.

6. Labour to know the Method, Nature and Power of every Temptation, and how to resist them, live in great Watchfulness, be not strangers to Satans method of Temptations, that ye may know what part of the Soul ye have to Arm, and where ye must be Armed.

7. Give not way to a formal seeming heartless Righteousness, beware of customariness in Duties without Life, but keep your selves in a continual seriousness, and awakenedness about GOD, immortality, and your great concerns, if ye be dead in one Duty, take heed that it incline you not to be dead in another, and so ye grow to a customariness, in lifelessness, take heed of Spiritual sloathfulness,

ness, for that will make you keep your hands in your bosom when ye should be doing for your Souls.

8. Remember always the worth of Time, and the Greatness of your work, and so value and prize your Time, as not negligently and sloathfully to lose a Minut of Time; Time will be quickly gone, and when you are at the last Moment, then ye will know the worth of it; hearken to no Temptation that would draw you to the trifling or wasting of your precious Time, if thou has no Arguments against thy Sports, but this, that it is a trifling away of Time, take it as a greater Argument than the loss of your Money, Friends, or any other thing in a World, especially value the most precious of your Time, as your Youth, and the LORD's Day, lose not any part of it, but improve it with your selves and Families, if ye have lost any part of your Time, be very humble for it, and be very careful to Redeem the rest, it's Ignorance and Idleness, and not want of work that makes any say, they have time to spare. Thus much for Directions to make you grow and be established in Grace,

Direct. XXXVII. *Learn the Holy skill for the improving a right every Condition that GOD casts you in, learn to live to GOD in every Condition, if you have skill and heart, there is Advantage to be gotten in every Condition, Prosperity may strengthen you in GOD, and incourage you in His Service, and Adversity may wean you from the World, and help you to Repentance, and in a word, give you more than it took from you; know the Danger and Duty of every Condition, study them before they come on you, that so they do not surprise you, study the Danger, Duty, and Temptation of every Condition, but especially that Condition ye are likely to fall into, prepare for Affliction as the common Lot of the Saints, and take it as no Strange Thing when it overtakes you, learn to know how to abound, and how to be in want, a great deal of Christians Comfort and Safety lies in this, to study the Temptation and Duty of every Condition before it come, that so ye may have your Remedy at hand, and fall to your Work, committing your selves to the LORD's disposing willingly.*

Direct. XXXVIII. *Be as strict and conscientious in the Duties of your Relations and Dealings with Men proportionably, as in the Duties of Holiness; more directly to be performed to GOD: Make as much Conscience*

ence in being just in Buying and Selling, that ye wrong no Man, as ye do in the Duties of Holiness, of Hearing, Praying, &c. make Conscience in the Duties of Justice and Faithfulness in your Trading, as well as in the Worship of GOD, be diligent in your Calling, not sloathful in business, and so in the Duties of your Relations; O that Parents knew what Duties lies on them in reference to the Souls of their Children, and so Masters likewise, look to your Servants, and be as Conscientious in doing your Duty for their Souls Good, be as Faithful to, and Compassionat to their Souls, as in your Duties to GOD, let me iatreat you to join the first and second Table of the Law together, every Command hath the same Divine Authority that another hath; I would try a moral Man by the Duties of the first Table of the Law, and a Professor by the Duties of the second Table of the Law, if ye will go to Heaven, ye must make Conscience of both the Tables of the Law.

Direct. XXXIX. *Make it your Study and Care to do all the Good that you can in the World*, let doing Good be the Principal part of your Work; suffer no Opportunity to slip out of your hand, but take them when and where you may have them, look not only where you may get Good to your selves, but where ye may get Opportunities to do good to others.

Direct. XL. *Live still as in the sight of an All-seeing GOD, approving your selves to him, as knowing ye stand or fall to his Judgement*; Avoid carefully all Offences to Men for the LORD's sake, and your own Consciences sake, but stick not too much upon Mans approbation; but remember, *it's a small thing for me, says Paul, to be Judged of Men.*

Direct. XLI. *Be every day serious in preparing for Death and Judgement*, as these things that are certain, that they will come, but knows not the time when, as in *Matth. 24, 26.* use often to think seriously what Death is, and what thought Death will put a Man on, and what Tryals and Temptations usually accompanies a Man at his Death, and what ye will stand in most need of at such a time, and what Thoughts are likeliest to possess you then, and what you are likeliest to wish for when you are going to Die, think how ye will wish ye had spent your Time better, think how ye will wish ye had improven the Gospel better, think how ye will wish ye had
 Converted

Converted better with others ; ask your selves, what will I wish I had done when I come to Die, think seriously what will be most Dreadful to a dying Man, think how Dreadful it will be to look back to a Life lost in Vanity, or drowned in Worldlieness, and not reconciled to GOD, or at least, at an utter uncertainty of his Love ; Wo be to the Man, that when the Door is shut has his Preparation to make, and his Grace to seek, bethink your selves what either ye will wish or fear when ye come to Die.

Direct. XLII. *Arise speedily after every Fall, by sound Repentance, and a fresh Recourse to the Blood of CHRIST ;* Lie not securelie in anie sin which thou art fallen into, take heed of declining or trifling when thy particular Repentance should be exercised, renew thy Covenant, and after thy Rising deal Faithfullie with GOD and thy self, favour not thy Sin nor thy Flesh, go to the Quick and leave no Corruption at the bottom of thy Heart.

Direct. XLIII. *As ye love your Souls, be not Strangers to your selves,* Oh that ye knew the Miseries and Mischiefs that flows from the Ignorance of a Man's self, and the Advantages that comes by self knowledge, be much and often in the work of self Examination, of all the Books you turn over and read, turn most over the Book of your own Conscience, and see what is written there, for at the Day of Judgement among the other Books that shall be opened, the Book of Conscience shall be one, and ye shall be Judged according to the Things that are written there, you shall have your Original Guilt, the Sins of your Youth and Old Age, and all the sins you have committed, and all the Duties you have omitted written there, therefore, *commune with your own hearts*, Psal. 4. 4. Psal. 77. 6. *Set up a Judgement Seat in your own Souls*, examine whether ye have Grace or not, and be as much afraid of painted Holiness as ye would be of Hell, think not your selves good because others think it.

Direct. XLIV. *Keep up your spiritual Watch*, Matth. 13. 37. Watch I say in all things, watch thy Heart, thy Tongue and Ways, keep thy Heart with all keeping, O what need has a Christian to be still on his Watch, the Heart will be still stealing out to this or that Vanitie, and if we be not verie careful, it will steal us off our feet into sin, we have a special eye upon them that we suspect, and there is great ground to suspect the Heart, for *he that trusts his own*

Heart

Heart is a fool, Prov. 28. 26. For it is deceitful above all things, and desperately wicked. Jer. 17. 9. Our sleeping time in Securitie, is the Devils tempting time, therefore watch.

Direct. XLV. Ye that are the People of GOD, meet often together; altho the Rulers hath cried it down, yet we from his Word, and in his Name Command it, it's a sore and sad Matter that such Meetings are so gone, and there was never more need of them, Mal. 3. 16. When Things are wrong in Kirk and State, and they that tempt GOD are set up in Places of Trust and Power, Then they that feared the LORD spake often one to another, and there was a Book of Remembrance written, and they were marked for Jewels in the evil day; Christians like Doves should flock together, one Christian will help to warn another Christian; Conference will sometimes be as much Countenanced and Blessed as Preaching, Communion of Saints is one of the Articles in our Creed, then be not such Strangers to one another, as if this Article were blotted out.

Direct. XLVI. Trade much upon the Promises, the Promises is a great Support to Faith, and Faith lives upon the Promises as Fish lives in the Water, the Promises is both comforting, confirming and quickening, especially treasure up the Promises that are made to the Suffering Saints.

Direct. XLVII. Joyn the Serpent and Dove together, Innocencie and Prudence, this is CHRIST's Direction, be wise as Serpents, and harmless as Doves.

Direct. XLVIII. Think not the worse of Godliness because it is Persecuted and Reproached, and on the other hand, think not the better of Sin because it is in fashion, think not the better of Sin because it hath a multitude to countenance it; when GOD asks you why did ye break my Oath in the Covenant, it will be but a poor Plea to say, I did it because there was many of all Ranks did it.

Direct. XLIX. Serve GOD with all your Might in the matter and business of Religion, Eccl. 9. 10. The Argument there is, because the Grave is near, our Time is but small, and therefore our Zeal for GOD should be great, therefore be fervent in Spirit, serving the LORD with Zeal and Fervour, under the Law GOD would have Coals put

put under the Incense, Typifying that he would have our Hearts inflamed with Love and Zeal in his presence and service.

Direct. L. Spend every day some Thoughts on Eternity; O Eternity, Eternity, all of us ere long must lanch forth into the Ocean of Eternity, Eternity is a Sum that can never be Numbred, a Line that can never be Measured, Eternity is either an Everlasting Condition of Wo and Misery, or a Condition of Everlasting Blessedness and Happiness, Eternity to the Godly who have an Interest in CHRIST, and their Sins pardoned, it is a Day that has no Night, and Eternity to the Reprobat and Wicked is a Night that hath no Day; So every day spend some Thoughts of Eternity, serious Thoughts of our eternal Condition would prove a great Mean and Help to promote Holiness, the thoughts of Eternity would make us slight and contemn all the Honours, Profits, and Pleasures of this World, it would keep us from the overvaluing the Profits and Pleasures in this World, and it would keep us from over-grieving for the want of the Comforts or meeting with the Sufferings of this World.

Direct. LI. Seing that in this World ye may expect Trouble, and if ye have a mind to live Godly, ye must resolve to suffer Persecution: Labour to have the other part of CHRIST's Legacy to his People, which is Peace in and with GOD through JESUS CHRIST, and peace with your selves, even that peace of Conscience which guards the Heart and mind, and that passeth all Natural Understanding, that so ye may live a chearful Life in the midst of your Troubles, this being a special Piece of your Armour, to wit, the Christians Shoes, therefore labour to be shod therewith, to have your Feet shod with the Preparation of the Gospel of Peace: And seing that this Direction is of such Concernment to you, I shall speak the more to it, and point out to you the way shortly, how to obtain this settled way of peace of Conscience.

First, Lay up in your Understandings, deep Apprehensions of GOD's Nature, especially of His Love, Mercy and Pity, let these Definitions that GOD gives of Himself, in Exod. 34. 6, 7. *I am the LORD GOD, Merciful and Gracious, Long suffering, and Abundant in Goodness and Truth.* 1 John 4. 8. *GOD is Love.* Micah 7. 18. *Who is a God like unto Thee, that Pardoneth Iniquity, and passeth by the Transgressions*

mans of the Remnant of his Heritage; He retaineth not His Anger for ever, because He delights in Mercy. The Benefits that would arise to you from the Consideration and Faith of GOD's Goodness, would be both many and Great, it would make you Love Him, and Love would make you Cheerful in His Service, and Cheerful Serving Him would breed you Peace, and make you frequent in His Service and Work.

2. Get deep and serious Apprehensions of the Gracious Nature and Offices of the Mediator, that He is One that puts none away from Him that comes to Him, and that He Loves to get Employment by Sinners, and Delights to be Healing Sinners in their Diseases.

3. Believe the Fulness, Freeness, and the Universality of the Offers that CHRIST makes of Salvation and Pardon to all that Believe and Repent.

4. Study the Nature and Properties of the Covenant of Grace, as it is held out to you, *Isa. 55. 2. Isa. 23. 5. Ezek. 36. 26. Hos. 2. 23.* Where you will find the Comfortable Considerations of the Covenant of Grace. *First*, That it is a free Covenant. 2. That it is well Ordered in all cases, for all Necessities, for all sorts of Men, for the Poor, and the Blind, and the Naked, &c. 3. That it is a sure Covenant. 4. That it is an Everlasting Covenant.

5. Ye must perform the Conditions of the Covenant which is Believing, and know that this Believing is nothing else in a Word, but, even so I take Him, this is CHRIST's Offer, *Isa. 55. 7. Let the wicked man forsake his ways, and the unrighteous man his thoughts, and let him return unto the LORD, and He will have mercy upon him, and to our GOD, and He will abundantly pardon. Mark 8. 34. Whosoever will come after Me, let him deny himself, &c.* This is our closing with that Offer, Even so I take Him, our closing with Him on these Terms, is Believing, in a word, to be truly willing to take CHRIST as a SAVIOUR to Save you, and as a LORD and KING to Rule and Reign over you, with all the Crosses that follow Him, is Believing; and thus I would have you settled, and being settled, that ye have this for a Review of your performing this Condition, so thereby gather your Assurance.

6. Spend more Time about your Duties than about

forts, and spend more Time to get and increase Grace, than to discern the Certainty of it.

7. Content not your selves with a cheap Religion to serve GOD, with that which cost you little or nothing; but study the Art of Well-doing, and let it be your every Days care and business to lay out your Talent to the utmost Advantage; by Talents I mean your Time, Health, Riches, Credit, Place, Power, and Moyen for GOD and his Work.

8. Distinguish carefully and put a difference between cases of doubting and cases of meer Humiliation, for God calls often to the one when he calls not to the other.

Direct. LII. You may possibly say you have given us many Directions, but what say you to our hearing of these men that have intruded themselves in your places? what shall we do in that? I come now to that and shall shortly say *that where God hath not opened a mouth to speak, we should not open an ear to hear.* Matth. 7. 25. *Beware of false Prophets,* Prov. 19. 27. *Cease my Son from hearing the instruction which causeth to err from the words of Knowledge.* But because this is a case much contraverted, not only betwixt the Enemies of the Covenant and work of Reformation and Friends thereof: but which is more sad, it is contraverted at least doubted by many of the Friends of the work, therefore that ye may see that which we press of this Truth we press it not from by ends and animosity, but We press it from Grounds, both from Scriptures and Reason, we shall therefore bring it to the state of a Question. The Question therefore is not,

First, Whether these that are overlooked, either by the Magistrates, or by the Prelates, and yet hath not complied with the Corruptions of the Times, and yet preach, should be heard?

Nor 2. Whether these that are Ordained by Prelats in other Kingdoms should be heard, as in *France* where they are not so strictly ingaged by Covenants to the contrary? for I grant that a *Scots* Man in *France* may hear such.

Nor 3. Is the Question, whether these that were Ministers before and have only taken Colation, and so have complied, but in a little may be heard when there is no other to hear?

Nor 4.

Not 4. Whether scandalous Ministers, who had a fair external Call by the People and Presbytrie may be heard?

But the Question is mainly, *Whether these that have intruded themselves in the places of others, who are yet standing Ministers of the Gospel, and have not been deposed; Or whether these that have received their Ordination only from the Bishop, and are come in without the Call of the People over their Belly, whether such should be heard or not?*

And to this We Answer, *It is altogether unlawful and sinful to hear such, or acknowledge them for your Ministers:* And before we proceed to any further Arguments for Confirmation of this, we shall lay down some Things that would be previously considered for clearing the Question.

First, Consider that there is a great Difference betwixt a Church in meer Infancy not fully Constituted and Reformed, and coming out of Poperie, and a Church constitute and come to some Perfection in Reformation, and declining and going backward. For before this Church was throughly Reformed, we grant that it was lawful to hear the Prelates, or such as came in by them, but not after such a Reformation as has been attained unto, it is not lawful to hear them.

2. We would consider what would keep the Contraverſie betwixt us, and the Episcopal party most on foot, for to hear them is a way to make the Contraverſie die.

3. We would consider what way we should give a Testimony against them for there is not a way that the Commonality can give a Testimony against them and their Courses, but by standing alooff from them, and not hearing them.

4. We would consider what may give us most peace, and fill our Mouths most with Laughter, and our Heart with Joy, when GOD returns our Captivity whether it be to hear them, or keep a Distance from them.

5. We would consider what will strengthen the Prelates most in their way, and what not, and it will be found, not hearing them will much weaken them.

6. It would be considered what will offend the People of GOD most, that are most Tender of GOD's Glory and His Interest, and

it

it will be found that hearing them, the Prelates and their Curates is very offensive to GOD's People.

7. It would be considered what stumbles the Prophane most, and opens their Mouth most, and strengthens them most in their Evil way, and that would be shunned, and hearing of them will prove to be that.

8. Consider what will offend such as Suffer upon the Account of not Hearing them, and it will be found that Hearing of them does it.

9. It would be considered, what people are most inclined unto when they attain unto most nearness with GOD in prayer, and it will be found that then they have greatest aversness from hearing them.

10. It would be considered what people would do if there were no external trouble following upon not hearing them.

After that ye have pondered these Considerations, I desire that before ye hear them that ye would answer me these Questions following.

First, [Do ye think that they are come in by the Door or not who have come into our places ?] and if ye think they are come in by the Door, then ye must look upon us as such as had no authority to preach, and such as have come over the Dyke, and so must think that we have sinned in preaching, and you in hearing of us hitherto, and if they be not come in by the Door, how can ye hear them, seeing Christ has given it as a mark of his Sheep, that they will not hear the voice of a stranger but look upon them as Thieves and Robbers.

2. *Do you think that you can profit by the hearing of them or not ?* if ye do, then ye contradict Christ who saith, Jer. 23. 32. *I have not sent them, therefore shall they not profit this people;* and on the other hand if ye think they will not profite you, then how answer you that Command, *Let all things be done to edification ?* how can ye hear them, and not be found guilty of taking the Lords Name in vain, by countenancing them, *who say, thus saith the Lord, and yet the Lord hath not sent them ?* and by countenancing them that GOD hath already warned you of that they should not profite you.

Quest. 3. *Can ye hear them in Faith or not? whom ye know to be perjured;*

ured; I suppose ye will say we cannot, and if it be so consider that word *Rom. 14. 23. whatsoever is not of Faith is sin.*

Quest. 4. *Do they preach another Gospel or not?* If they do, then ye ought not to hear them but to look upon them as acursed, and such to whom ye ought not to bid God speed, 2 *John 10.* and do not these preach another Gospel who preach for another Head in the Church than Jesus Christ, and who preach either for no Government in the Church or for such a Government as hath no footing in the word of GOD or any Warrant therefrom.

Quest. 5. *Whether think ye that ye may lawfully and without sin hear such whom ye are bound by Covenant to extirpat,* when hearing of them is an establishing of them and not an extirpating of them, and if ye say that ye may, then it seems that ye acknowledge not the Bond of the Covenant, and that ye account it an unlawful Oath, and if ye do so then I will not medle with you, but leave you to the LORD who will certainly convince you of the contrair when ye come before his Bar, if ye receive not Conviction betwixt and that time.

Quest. 6. *Whether think ye that ye may lawfully and without sin hear such as the Scriptures calls you to mark and avoid, or not?* and if ye think that ye may not then take the Scripture for a Rule of your Walk, and if you think that you may hear them, then consider whether they be such by comparing their practice with the Scripture, *Rom. 16: 17; 18.* Mark them that cause division contrair the Doctrine which ye have received, and have no fellowship with such but avoid them, for they that are such serve not our Lord Jesus Christ, but their own Bellies, and by good Words and fair Speeches, they deceive the Hearts of the simple. 2 *Thess. 3: 6, 7:* Now we command you Brethren in the name of our Lord Jesus Christ, that ye withdraw from every Brother that walketh disorderly, and not after the Tradition which ye received of us, for your selves, know how ye ought to follow us, for we behaved not our selves disorderly among you.

Quest. 7. *Whether think ye that ye may hear the Instruction that causes to err from the Word of Knowledge or no?* And if ye think ye may, then

then it seems ye regard not the Scripture Command, Prov. 19. 27. *cease my Son from bearing the Instruction that causeth to err from the Words of Knowledge*; and if not, then certainly ye may not Hear them, for does not that Instruction cause to Err, that would root in Mens Hearts, prejudices against the Work of GOD, by giving it out to be a work of Rebellion, Railing against our Covenants, calling it a *Rebellious Covenant*, and stirring up the King against the Subjects, calling the People of GOD Rebels and Phanaticks, such are their Instructions, and therefore how can they be heard.

Quest. 8. *Do you count it a sin to countenance an Usurper in Civil Government, or not?* If ye do, then is it not much more a sin to Countenance an Usurper in the House of GOD? And are not they such who came in both without the Call of People and Ordination of the Presbytery? And is not the Hearing of them a Countenancing them? So consider this before ye Hear them.

Quest. 9. *Do ye Pray against them, or do ye not Pray against them?* Do ye Pray that GOD would dry up their right Arm, and that He would put them to the Door as Thieves and Robbers? Or do ye not pray so? Then are ye not Friends to Zion, nor Enemies to the Course of Ungodliness that is on Foot, nor Friends to the Cause and Covenant of GOD, if ye Pray against them, then how can ye Hear them?

Quest. 10. *Are they notoriously scandalous?* Or are they not? And if they be so, as most certainly they are, being notoriously perfidious, then how can ye Hear them, and if ye think them not scandalous, then ye Condemn not only all the Generation of the Just in these Lands that comply not with them, but ye even Condemn the Covenant and Work of GOD, and all the former Actings of His People in these Lands in the Defence thereof, and your selves also, for your former appearing for that Work and Covenant, and for all these Interests; Therefore I beg, that before ye Hear them, that ye would Answer unto these Questions, so as that ye may have Peace and Comfort in what ye do.

Objection; But ye will say, *what shall we Answer to them? And how shall we Answer their Arguments which they propound for Hearing them?* Such

Such as Matth. 23. *The Scribes and Pharisees sit in Moses seat, &c.* that the Sons of *Eli* were prophane Men, and yet the People sinned in loathing at the Sacrifices, because of the wickedness of the young Men, as also that place, Phil. 1. 15. *Some Preach CHRIST out of Envy, &c.*

Answer, To the *First* and *Second*, I Answer; That the Scribes and Pharisees mentioned in the one place, and the wicked Sons of *Eli* mentioned in the other place were both *Levites*, and so by GOD's Appointment had a fair Call to the Office of the Priest-hood to Expound the Law, and so they speak nothing for thir Men, they have no Call at all, but have wickedly and contrair the Covenant, shamefully intruded themselves upon the Charges and Flocks of other Men, who were never Discharged by any Church Judicatory.

And as for that other place of preaching CHRIST out of Envy, that says nothing for them, because the Apostle there is not challenging their Call, but only their Principles; and no doubt but many who have a fair Call to the Ministry, have Evil Principles and Motives to put them to preach; Therefore before they can gather any thing out from these places of Scripture for Hearing these Men, it lyes upon them to make it out, that these Scribes and Pharisees who sat in *Moses* Seat were not of the Tribe of *Levi*, or else they can conclude nothing from these places.

As for Separation, which is alledged, will follow on your withdrawing.

I Answer, It is they that have gone from us, and so have made the Schism; For we continue in that Way we were Sworn into, and have followed these Twenty Three Years since our Reformation:

We thought it not fit to put this in a Contraverſie, and to follow it in a School way, but to give you a hint of the Grounds in such a way as ye are able to Understand; and therefore, if this seem not to be Sufficient for pressing this *Direction*, we shall press it more Largely, and accurately handle this Case by it self.

And now to Conclude, *If ye know these Things, Happy are ye if ye do them*; for it is not bare Reading, but Conſcientious Practiſing these

that will Answer our Expectation, and
remember that Word, Luke 12
He that knows his Masters Will, and does it not, shall be Beaten
with many Stripes. And think not to say within your selves, that
we are in the Dark, and know not what to do. For here is the
Will of GOD, which if we conscientiously set about to Pra-
ctise, you shall be kept Unblamable, and without Rebuke until the
Day of the LORD, which shall be the Earnest Prayer, and hearty
Desire of

Your Loving Pastor, and Sent,

Well Wisher,

JOHN WELCH

F I N I S